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his very venerable and, in his early stages, half-anthropoid ancestor." Finally, in a forecast of the future, the author predicts the adequacy of genetic psychology to education, religion, psychiatry, and the domain of the unconscious, if only there shall arise a new "Darwin of the mind" to substitute for the pedantry of the schools "the essential facts of life as it is lived out by the toiling, struggling men, women and children, normal and defective, of our day."

P. E. WINTER.

The Eternal Values, by HUGO MÜNSTERBERG. Boston and New York, Houghton Mifflin Company, 1909. pp. xv, 436. Price \$2.50.

This work is a modified author's translation of the *Philosophie der Werte*, reviewed in the *Journal*, xix., 1908, 408 f. "Much in this English version is newly added and much is omitted from the previous text. Many side issues, especially such as connected the work with particular German movements, are entirely left out, and not a few additions refer to recent American discussions. Other parts are greatly condensed." The writer's general attitude and manner of treatment are, of course, unchanged.

In my review of the German original I expressed the opinion that the book, notable as the expression of a strongly marked personality, could nevertheless not hope to appeal, vitally and enduringly, to any large body of academic youth. "The next reformation in thought must come", I said, "from within the sciences, not from the external realm of concepts." It is only fair, then, to quote the author to the contrary. "Far beyond the circle of philosophers it was greeted as an expression of the new desires of our time. . . The ethical idealism of the book seemed to touch the most widely different layers of the community." Whether the impression thus made is permanent remains to be seen. At any rate, nothing but good can come of the mental effort of sustained thinking which *The Eternal Values* demands of its reader. "More and more", remarks Professor Münsterberg, "the aim seems to be the writing of philosophy in brilliant epigrams and clever discussions. Especially our younger philosophers dash down their thoughts in an impressionistic style which captivates and does not need the slightest effort to follow. Who will doubt that such picturesqueness is stimulating and attractive? Yet after all it is serving the ultimate purpose of knowledge no better than a picturesque and epigrammatic mathematics or chemistry. Philosophy is a movement of thought which demands the thoroughness of the expert, and which can be followed only with concentrated attention. Everything depends upon inner consistency, and only a closely knit system can secure it. In all times only such systems have marked the great periods of philosophical insight." Saul also, then, is among the prophets; reaction has set in within the precincts of the temple itself. May the reaction prosper!

M. W. WISEMAN

Herbert Spencer. Von DR. KARL SCHWARZE. Mit einem Bildnis Spencers. "Aus Natur und Geisteswelt", Bd. 245. Leipzig, B. G. Teubner. 1909. pp. x., 131. Price Mk. \$1.25.

When F. H. Collins published his *Epitome of the Synthetic Philosophy* in 1889, Spencer himself vouched for the accuracy of the work, and expressed surprise that so much of the original System could be compressed into so small a space. The fact is, however, that Spencer is of all systematic philosophers the easiest to summarize: partly because his thought moved linearly, idea following idea in single file, towards a well-defined goal; partly because, in his endeavor after clearness, he was not sparing of words; and partly also because he knew definitely, in every case, what he wished to convey to the reader.